PRACTICAL ANTHROPOLOGY

Vol. 1 May-June 1954 No. 5

Editorial Committee

William A. Smalley Eugene A. Nida
Marie Fetzer Reyburn James O. Buswell, III
Floyd R. Bragg

Address all communications to:

Robert B. Taylor, Editor
Adams, Oregon

Digitized by the Internet Archive
in 2026

https://archive.org/details/practical-anthropology_may-june-1954_1_5

PRACTICAL ANTHROPOLOGY

Editorial Remarks

We are still concerned over the possibility that many of you who should contribute news items, articles and other materials to Practical Anthropology will fail to do so. It is probably a safe assumption that many of you have not communicated with us because of a feeling that the other readers are not interested in what you are doing. May we remind you again that one purpose of this journal is to help you keep track of one another's activities. If you are doing, or have done something, of anthropological interest please pass that information on to us. Others are interested in what tribes or communities you are working in, what meetings with anthropological implications you have participated in or attended, what special training or project in anthropology you are pursuing, and similar matters. Did you observe or experience something which illustrates an anthropological principle which others might profit from? Do you know of a Christian school which is initiating a course in anthropology? All such things are grist for our mill, and a number of you have expressed your interest in the news section of Practical Anthropology.

Or, perhaps some of you refrain from communicating because you feel that since you are not working actively in the field of anthropology you should keep silent. It should be remembered that only a handful of us have graduate training in anthropology or are working in that field professionally. Many of you with a lesser amount of training, or none, have valuable ideas which you should pass on to the rest of us so that we can work on them and develop them if possible. Or you may see a problem area which you'd like to see someone work on. Let's share these ideas and problems with one another so that we may work on them together and reap the benefits of collaboration.

Obviously, this is just about the same thing we said

in the last issue--and the issue before that! Do you want it to stop? Then take this admonition seriously now! We're glad for those who already have.

You will observe that the articles in this issue of Practical Anthropology are somewhat different from previous contributions in that they pose problems and suggest areas of application which anthropologically oriented Christians should think through and develop more carefully. The authors, as well as the rest of us, will be interested in getting your reactions to their suggestions.

In the March-April issue of Practical Anthropology the name of the author of Creation and Evolution was inadvertently omitted. The author is Dr. Russell Mixter, Professor of Zoology and Chairman of the Science Division at Wheaton College.

THE LAWS OF THE SPIRIT AND THE LAWS OF ANTHROPOLOGY

James M. Hatch

The conflict between the Word of God and science is probably as old as the conflict between the wolf and the lamb and will no doubt continue until that day when "the wolf and the lamb shall feed together." However, this generation has seen a new offensive on two vital sectors which Christian forces cannot afford to surrender, namely, the study of man as an individual (psychology) and the study of man as a member of a group (anthropology).

The differences between this new attack and previous encounters cannot be ignored by the Christian who is interested in the sciences. In previous engagements it has been primarily a matter of the Christian forces giving up positions which never should have been held (such as the earth being flat), recognizing the discoveries of the scientists as natural laws established by God, and then, after the smoke has cleared, saying with new meaning, "The heavens declare the glory of God." Yet in the conflicts in psychology and anthropology this cannot be. For here for the first time the scientist is attempting to establish laws in the same area in which the Scripture says the Holy Spirit works according to His laws. For example, anthropology presents laws of group unity. The Bible speaks of the unity of the Spirit--group unity.

Thus it seems that the Christian in these fields must think through his positions, recognize many contributions made by the opponent, integrate these into the contributions of the Word of God, and set out on an aggressive offensive. It is the purpose of this paper to make a few suggestions regarding one small phase of this advance.

Much of the energy expended on these problems seems to have been given to answering the interpretations (of the psychologists and anthropologists) which are con-

trary to the Scripture. Unquestionably there is a need for more Spirit-controlled scholarship along that line. However, there seems to be a more important phase of the problem which is in danger of being ignored by many Christians. If one sets aside the interpretations of these scientists, he finds remaining a large body of facts and laws that are true and are not in conflict with the Word of God. The author is aware of the terrible devastation to Christian experience that psychology and anthropology have wrought in this generation; and yet he can bear witness that even his very limited study in these fields has been of untold help in understanding the Word of God and in making its marvelous truths increasingly real in his own experience. As we answer the false interpretations of these studies of man's behavior, we must go to a positive integration of the facts and laws of the scientists and the laws of the Spirit as presented in the Scriptures.

If one is to integrate, or "form into one whole," two or more elements, he must first understand the nature and characteristics of the separate elements. The first of these elements is the body of laws in anthropology which have to do with the broad concepts of society and culture. In the first place these laws have to do with the behavior of a group rather than of an individual, with the process of molding an aggregate of people into a group and with the operation of the system of behavior that distinguishes this group from another. Secondly, there is a regularity in the operation of these principles when given the same conditions. In further consideration of the nature of these anthropological laws, we note that they are natural laws; that is, they are observable through the regular senses, and they operate regularly in the world around us apart from an immediate operation of God.

For the second element we turn to the Bible. We find there that God has always dealt with man in the two aspects represented by psychology and anthropology, namely, as an individual and as a member of a group. God

made a man and then immediately "saw that it was not good for man to be alone." In our individualistic society we are inclined to overlook the strong emphasis in the Bible on group life. All through the Old and New Testaments God has His requirements and provisions for man as a member of a society. First it was the family, then the nation of Israel, then the New Testament church, and finally the culminating "city of God" in the book of Revelation. As in anthropology, many of the laws of God's working have to do with group behavior. So Paul writes to the churches (societies) of Asia to "give diligence to keep the unity of the Spirit in the bond of peace" (Eph. 4:3). One might object to calling these workings of the Holy Spirit "laws," yet everyone is aware of the fact that whenever the conditions of repentance and faith in Christ are met, the Holy Spirit consistently and regularly does His work of regeneration. This regularity, where the same conditions prevail, is the basic idea of law. So far, these laws of the Spirit seem to be parallel to those of anthropology. However, in contrast to the laws of the science of man, these laws are supernatural; that is, they are not observable by the five senses (I Cor. 2:14) and are the actual immediate operation of a personal God in the behavior of men.

It remains for us to see if one whole can be made of these two elements. Can there be a real integration between the laws of the Spirit and the laws of anthropology? The author is deeply convinced not only that there can be, but also that there must be this integration if there is to be a real Christian anthropology.

The first step in this proposed integration would be in the Christian's attitude toward the natural laws of anthropology (or any other science). So many speak of "using psychology," and, when it is better known, will no doubt speak of "using anthropology," as though it were something outside or foreign to genuine Christian experience and therefore foreign to God Himself. In other words, many Christians are inclined to think of a natural law as "secular," having no connection with God,

and therefore to be relegated to another world by the spiritual Christian. The Scriptural position would seem to be that though these laws are natural and operate apart from a direct intervention of God, they were created by God through the Lord Jesus, they were made for the glory of the Lord Jesus, and are held together by Him Who is the Head of all creation (Col. 1:15-17). Thus the Christian anthropologist does well to "take off his shoes" not before Tylor et al, though we are indebted to them for their diligent work, but before the Lord Jesus that even in anthropology "He might have the preeminence."

What a blessed thing it is occasionally to bow before the Lord of all the earth to thank Him and give Him the glory for the law of gravity apart from which we could not live for Him, for the law of growth in the human body which is so marvelous before our eyes, for the law of insight in the human mind without which we could not deal with the Word of God, and for the laws of anthropology which are so vitally wrapped up in the Lord's Great Commission! The more a Christian views natural laws in this way, the more there will be an integration between the laws of the Spirit and the laws of nature.

The next step, and the heart of a real integration, is to see how a natural law that operates at some specific point is to be related to the work of the Holy Spirit Who also works at that same point. Some would take the position that only one of these is necessary, the scientist rejecting the supernatural law and many Christians rejecting the natural law as nonessential. Others seem to be able to hold both compartmentally, never allowing one to touch the other. Another possibility, and the only one that to the author seems adequate, is that God has planned that the Holy Spirit in His working in the individual or in the group should work through the channel of the appropriate natural law.

This is not to say that God establishes the natural law and then, as it operates, to say that that is God

at work. This means that the natural law can operate without the Spirit working in it, but if the conditions of the natural and the supernatural law are both met, then the Holy Spirit does His work encased in the natural law.

Examples of this can be seen on every hand. When the Holy Spirit leads one to Christ for salvation. He does it through the channel of the laws of motivation; when He teaches one to pray, He does it through the natural laws of learning; when He binds two Christians together in intimate spiritual fellowship, this is done through the natural laws of empathy; and when there is the unity of the Spirit in a group of believers, this is done through the laws of establishing a tightly knit society. Thus whenever a law of the Spirit is operating, one sees it encased in a natural law. If this is true, then the two types of laws are vitally integrated into a unified whole.

The implications of this for the Christian anthropologist are overwhelming. A few of the elementary ones might be suggested in closing. The scientist, limited by his methodology to the natural senses, sees only the outer casing and is convinced there is no more. Perhaps this is one reason for God's working in this manner before the "wise and understanding" skeptic, "that seeing they see not, and hearing they hear not, neither do they understand" (Matt. 11:25; 13:13).

A more direct implication for the Christian would be that it is important for him to understand both the supernatural laws and the natural laws; to wilfully ignore a natural law is to tempt God (Matt. 4:5-7), and to ignore the working of the Holy Spirit is to be guilty of devastating presumption (Num. 14:39-45).

Finally, the one who comes to understand something of the workings of the natural laws through which the Holy Spirit operates must be careful that he does not put his confidence in the natural law rather than in the

supernatural work of the Spirit nor unwittingly lead his students to do the same. The Scripture warns against the man "that maketh flesh his arm and whose heart departeth from Jehovah. For he shall...inhabit the parched places in the wilderness;" but "blessed is the man that trusteth in Jehovah...For he shall not cease from yielding fruit" (Jer. 17:5-8).

Columbia Bible College
Columbia, South Carolina

THE MISSIONARY'S ROLE IN CULTURAL CHANGE

Dale W. Kietzman

There is a very disturbing note in many discussions of anthropology for missionaries. These seem to emphasize the preparation of the missionary in order to bring about more smoothly change in the native culture. I do not disagree that the introduction of Christianity will bring with it cultural change, but I do feel that the emphasis placed upon the role of the missionary is unfortunate. At the risk of reopening a question that others have long since dismissed from their minds, I would like to make some remarks on the application of anthropological theory to missions.

The usual description of missionary activity presents a picture of a culture being reshaped as a necessary accompaniment of gospel preaching. This can be done, as we well know, and it was the unfortunate misarrangements of bygone years that caused many of the present problems on the mission field. They also provided the impetus for a scientifically oriented approach to the problem of the conflict between the missionary's message and the native culture.

In exploiting this new approach there was the evident possibility of making more adroit the manipulations and changes that are brought about in a culture. The chief advantage of doing this is the avoidance of much adverse popular reaction. This more obvious possibility for missionary anthropology hides its central application, namely, to teach the missionary to remove himself, as an individual, as far as possible from the sphere of conflict between the message and power of the gospel and the individual native, saved or unsaved.

One of the biggest handicaps of missionary work in the present generation is the nationality and color of the missionary. Perhaps my missionary experience was unusual at this point because of the disruptions caused by

the rubber-gatherers in the Amazon valley. I think not, in view of the bolder nationalistic movements in other parts of the world. Yet we are not attacking the problem of making our presentation of Christianity less of the "white man's religion." It seems rather that we seek only to make the "white man's religion" a little more palatable and a little less disastrous to the native culture.

Most of us agree that western civilization as such should not be introduced by the missionary. That is not his job. He is an apostle of Christianity, not of civilization. Yet adjustments have to be made. Many of the aboriginal practices violate what we understand to be the teaching of the Word of God, and can not be admitted into the native church. So the missionary decides, advises, changes. Here is the contradiction. We dare not introduce western civilization as such, yet we, as the bearers of that culture, are the ones not only able to decide but also actively to initiate the change in the native culture.

With many areas of the world already effectively sealed to the reception of the Gospel message, missions are making a pointed effort at correcting methods in order to avoid further misunderstanding. But has the situation really been improved simply by turning over to native leaders some of the previous functions of the missionary? Will those leaders whose minds are inflamed with nationalism be able to see the distinction between a foreign institution manned by foreigners and an institution created and regulated by foreigners, and labeled by them indigenous?

Church policy is a case in point. While no one now seemingly opposes the principle of the indigenous church, with its policies of self-support, self-propagation and self-government, is such a church really an indigenous one when the form for it is decided upon by the missionary? Even raising the question of how soon the church is to become indigenous betrays the fact that the mis-

sionary is considered to be the judge of the fitness of a group of believers to cope with the problems presented by their own culture.

A related problem is that of the preparation of the native leaders for the indigenous church. The Bible school is generally considered to be the answer for this problem. Can we say that these men are trained for leadership in an indigenous church when the training is not given in the place and at the time prescribed by the culture, by teachers not recognized in the culture, often in a language other than the mother-tongue? At the same time, any culturally recognized training, harmless or not, is frequently ruled out of the student's life.

Other illustrations could be added. There is the problem of what sort of church extension is best for the missionary to adopt and teach. It must be decided whether evangelists will have a fixed salary or go on faith. Our question is, does the missionary have to initiate any one or the other plan? Is not the instruction of the Word of God sufficient to guide the native Christian? Is not the native Christian also a vessel in which dwells and works the Holy Spirit? He certainly is the one who has the superior grasp of the social milieu. Perhaps the trouble here is that the missionary too often is the the only source of Biblical teaching. The whole counsel of God has not been committed to the native language and made available to all who would be instructed.

The reason it is so difficult to visualize change in a culture except by the agency of the missionary is that, subconsciously at least, there persists an inaccurate picture of the nature of culture. Because of the necessary emphasis on the regularities of culture we can't help but think in terms of a static thing. But this is a most inadequate conception. Culture is constantly changing, and what is vital for our purpose, it is constantly changing from within. While a good bit is said and written about acculturation, seldom has the role of

the innovator, the non-conformist, the rebel been described. Yet all societies have them, and they have their place in bringing about the constant change that is characteristic of culture. The important thing for the missionary to note is that change is almost always initiated by someone within the cultural community. Even though the idea may have been sparked by contact with another culture, it still must be introduced from within to be accepted. The alternative to this scheme is change forced upon a people through superior might, whether moral or physical. This is the sort of change that missions have often been responsible for, and that resulted in such unfortunate reaction.

Admittedly a culture will change after Christianity has been introduced. The most desirable way for that change to come is through the decision of a native convert, with the instruction of the Word of God in his own language and the guidance of the Holy Spirit. The change should not be the active concern of the missionary. Cultures have changed right down through the years, and this problem will resolve itself without unwanted interference from another culture. The direction of the change at first may appear alarming to the missionary, but if he has established the Word of God as the foundation for the life of the native Christian no amount of guidance apart from this could presage a more favorable solution.

The primary application of anthropological orientation for missionaries is for more effective evangelism. This puts in the background the problems of readjusting the native Christian to the culture into which he was born. It places emphasis on missionary work that is truly foundational to indigenous evangelism. It prepares the missionary to understand the people for the purpose of evangelism and to understand change that comes. It better equips him to give advice if that is sought from him by the native Christian. This is in effect acting as a participant in the culture.

If culture change is to be the inevitable accompaniment of the preaching of the Gospel, then we must recognize the fact that the conflict should go on within the culture. The missionary should be so trained that he will not be a cause, a contributing factor, or a participant in the conflict. If this is not true, the preaching of the Gospel immediately carries with it the added weight of a cultural content which is completely irrelevant to the acceptance of the salvation message, and that can only make the acceptance of that message more difficult.

Wycliffe Bible Translators
Extension Department
157 Institute Place
Chicago, Illinois

BOOK REVIEW

An Introduction to Anthropology by Ralph L. Beals and Harry Hoijer. New York: Macmillan, 1953.

One of the most recent American texts in general anthropology, this book "attempts to present, in as simple a fashion as possible, the basic materials and ideas of modern anthropology." In this aim it is successful.

Very largely conventional in treatment and scope, the first seven chapters are devoted to physical anthropology and the remaining fourteen to cultural anthropology, a proportion well suited to the general emphases of a year's course. It is so organized that no one aspect of the subject matter is over-emphasized in the direction of the interests of the authors.

The first chapter on the nature and scope of anthropology begins with a refreshing departure from the general run of introductory paragraphs. Instead of starting out with what anthropology is, it begins with a section on what anthropologists do. This serves to relate the field to present-day reality and leads very logically into a thorough search of what anthropology is all about.

The chapters on physical anthropology, although completely evolutionary in orientation, are valuable and accurate treatments of biology, genetics, paleontology, and race which are factually reliable if theoretically untenable for the Christian student.

Chapter two, "Man and Animals" provides a brief taxonomic and geologic orientation. Chapter three, "Heredity and Genetics" is rather unusual in a general text, but extremely worth while and welcome. Without it the teacher invariably has to frantically brush up on his "genes and chromosomes" and scratch his head over a simple yet effective way to explain the mechanisms of heredity so that a proper basis for the understanding of

racial dynamics will be provided without taking an undue amount of time away from other considerations.

Beals and Hoijer fully discuss the subject of race in three chapters, "The Criteria of Race", "Racial Types", and "Race Problems". Too often these aspects of the subject are crowded into one chapter thus throwing a larger burden upon the lecture period. This results in an imbalance between text and lecture in a subject which almost always requires extra time consideration for class discussion.

The authors are generally conservative in their interpretations of fossil man, and are careful to offer reasonable explanations which serve better to orient the beginning student. One such example is found in chapter five, "Fossil Man and Racial History" where we are reminded that "when remains of only one individual are found, we must assume that the single specimen is representative of a whole species." (p. 113). Many writers, particularly those who are sceptical in the first place, miss this point and criticize anthropologists for naming prehistoric races on the basis of only a few "little bits of bone".

Beals and Hoijer are also careful to state specific reservations rather than claim a dogmatic consistency, or to popularly ignore necessary qualifications. For example:

> Three methods are commonly employed to establish a chronology for the Pleistocene. The first of these involves the use of climatological data, the second employs paleontological data, and the third is based upon cultural change. Complete agreement between the chronologies so achieved is not yet possible, however. Because of this, and because no one of the three methods may be universally applied, it is not always possible to date relatively to one another fossil hominids found in widely separated regions. (p. 114)

Thus a concise yet accurate guide is posted for subsequent interpretations.

Although some published discussions of fossil man have been put out of date by the recent Piltdown exposure proving the skull and jaw fragments to have been fraudulently associated, Beals and Hoijer treat the subject in a manner which remains a safe appraisal with hardly any revision necessary. They conclude that "the skull fragments must be regarded as those of a relatively late Homo sapiens form, accidentally associated with the jaw of an older chimpanzee-like animal." (p. 138)

Taxonomic catagories being the arbitrary units that they are, it is perhaps not too serious a fault to find that the authors follow the method of classifying fossil men into different genera and species from modern man. They also follow the usual interpretation of Neanderthal morphology, saying that "The posture was clearly a bent or stooping one....Neanderthal must have been less erect than Pithecanthropus, and walked and stood with bent knees." (p. 141-42) Weidenreich's position to the contrary in both of these cases is not presented.

The case for the pre-Neanderthal occurrence of modern man in Europe is given added strength by the consideration of the Fontechevade finds for the first time in a general text. Kroeber, Herskovits, Gillin, and Hoebel evidently completed their texts before reliable reports of Mlle. Henri-Martin's important discovery were published.

Chapter eight on "The Nature of Culture" together with chapters twenty and twenty-one, "Problems of Culture Change", and "Acculturation and Applied Anthropology", respectively, provides for the beginning student a carefully developed and well thought out introduction to the concept of culture. The discussion follows the aim of the book, mentioned above, by taking nothing for granted.

The remainder of the book contains discussions of the standard ethnological compartments, or aspects of culture. A better than average treatment of primitive economics is offered with a chapter each on "Tools and Containers", "The Gathering and Production of Food", "Clothing, Shelter and Transportation", and "Economics." Chapters on "The Family", "Marriage", "Political Organization", "Religion", "Language", "The Arts", and "Education and the Formation of Personality" complete the book. The discussions are constantly illustrated by accounts of functioning societies showing vividly practical contrasts and comparisons within the theoretical framework. References to the Navaho occur frequently but are no more obtrusive than Hoebel's to the Commanche or Herskovits' to certain African tribes, and are interspersed generously with examples of many different societies.

The chapter on language is one of the best I've seen so far in a general text. It reflects Hoijer's preoccupation elsewhere with problems of language and culture, and shows a maturing and increased clarity over earlier studies in the same field.

One rather conspicuous lack in this text is the absence of any adequate presentation of the field of archaeology or cultural prehistory. The chapter on "Tools and Containers" presents all that is necessary in a description of the lithic industries; the chapter on "Fossil Man..." offers a short section of five or six pages on the cultures of the Pleistocene; the chapter on "The Gathering and Production of Food" touches on the Neolithic period in an economic context; but there is nothing presented on the special problems and methods of archaeology, nor anything on the prehistory of the New World. However, the authors explain in the preface that "Our discussion of cultural anthropology frankly emphasizes the more recent structural and functional approach, and gives less emphasis to the older historical studies. Archaeological and historical materials are therefore greatly simplified..." (p. v.) This over-all orientation serves to make the text a very practical one.

keenly aware of up-to-date applications of the chief values and points of view anthropology has to offer. I think, however, that it is very unwise to indulge in a particular approach to the data at the expense of leaving out such a vital portion of it altogether. For this part of the year's course, the time can very profitably be spent on Kroeber's unsurpassed chapters on Old and New World Archaeology and Ethnology in his Anthropology, plus a review of the methods and latest results of the Carbon 14 dating activities, without sacrificing any of our authors' otherwise complete text.

Beals and Hoijer, while not advancing any marked, original theories, nor indulging in broad, interpretive generalizations, have produced a studied, serious-minded presentation of elementary anthropology.

James O. Buswell, III

Shelton College
Ringwood, New Jersey

DISCUSSION AND CORRESPONDENCE

For Tape Worms

....it is primarily my spare time project that gives rise to this letter. (See news section for news of full time research. - Ed.) I am hoping to begin collecting tape recordings of selected items in a number of African languages, particularly those of West Africa. As a basis for possible comparative studies, I have prepared a check-list of words, phrases, and short sentences in parallel columns, English and French. I have tried to design the list in such a way that at least some common characteristics of West African languages will be revealed when the equivalents are elicited in those languages.

By myself, I will probably record this material only for some languages easily available in Liberia, and for some languages of the so-called Mande family east of Liberia in the Ivory Coast. But I am eager to get other recordings as well. If any reader is--or knows--a missionary in West Africa who has a tape recorder and would be willing to spend a few hours recording the material from my list, I'll be happy to send him a copy of the list.

This is not necessarily a one-way favor. The same missionary may be facing problems in analysis with which he would like some collaboration. I will do my best to work on any problem that is sent on tape. The list should give me a rough familiarity with the sound of the language, and should in most cases enable me to study questions of tone, morphophonemics, or what-have-you. (A lot of analysts seem particularly afraid of tone, and I eat it up, so send it in.) Any supplementary recordings illustrative of the problem in question will be welcome. In most cases, a bit of tape correspondence can be undertaken. I can play tape recordings in any speed, single or dual track, EXCEPT the speed of a 60 cycle recorder running on 50 cycle current. I will send

recordings at whatever speed is sent to me or is requested by the sender.

I will also be happy to hear from any other tape worms, philatelists, or other bugs.

Wm. E. Welmers
Lutheran Mission
Monrovia, Liberia

Need For Applied Anthropology

Enclosed please find $1.00 for the 1954 subscription to Practical Anthropology. I've thoroughly enjoyed it and, more than that, feel that it has a real contribution to make in the field of missions.

....Mr. Arthur Glasser, one of your subscribers and a teacher in the Graduate School (at Columbia Bible College - Ed.), was a great encouragement and help to me in crystalizing anthropological issues in missions. Having spent four years in China under the C.I.M. until the communists came, he has realized, as few men have, how a lack of applied anthropology has cost the cause of missions in China. I'm beginning to enter a bit into his own experience, having spent the last 15 months in Bolivia where a similar thing under intense nationalism appears to be taking place. With each passing day, I am more and more convinced of the tremendous importance of applied anthropology NOW, in the Eleventh Hour, to the task of establishing truly indigenous churches....

The average evangelical missionary of today brings a heterogenous collection of cultures along with his true message of Christianity. These the "national" often confuses, often with costly consequences, with the principles of Biblical Christianity. Those other cultures, Western Civilization and the Near Eastern culture of the Bible (e.g. custom of foot washing - John 13:5), usually conflict sharply and thus only hinder any true realization of an indigenous work among a tribal people. If

the missionary is to be effective, he must not only divorce his message from these two "foreign" cultures, but have a thorough understanding of the native culture, so that he will be able to apply the principles of true Christianity to the native culture with a minimum of conflict. There will, of necessity, always be a certain amount of conflict (e.g. the Christian message with its many ramifications conflicts at many points with our own Western society). But it is the anthropologically trained missionary's job to see that such conflict lies only within the uncompromising framework of Scriptural standards. Thus by divorcing his message from Western civilization and the Near Eastern culture of the Bible, by understanding the native culture, and then by utilizing the unconflicting parts of that native culture to best advantage, will Christianity truly become indigenous.

Wm. J. Kornfield
Cajón 514
Cochabamba, Bolivia

Seaford Studies at Harvard

Mr. Wade Seaford is working on his doctor's degree in anthropology at Harvard University. Mr. Seaford also did some graduate work in Mexico, and, later, at the University of New Mexico. His undergraduate work in anthropology was done at Wheaton College. His major interest is in inter-American relations.

Lewis Works on Bali

The Rodger Lewises, are one of three missionary families working among the two million people of Bali. Mr. Lewis describes the Balinese culture as one "rich in custom and religion....a thrilling parish in which to work." He reports that Mrs. Reyburn's account of their field work among the Quechua speaking people of Ecuador inspired him to be systematic in his canvassing of the city of Klungkung.

Welmers Undertaking Linguistic Work in Liberia

Dr. William E. Welmers, who has been working at Cornell University, is beginning a period of research in Liberia, Africa. He will be doing further research on the Kpelle language, trying to coordinate the work of several missions interested in Bible translations in Kpelle, gathering materials for a dictionary, revising lessons for missionaries, investigating the possibilities of a hymnology based on indigenous musical motifs, doing a little translating, possibly preparing some devotional readings for new literates, helping missionaries who are learning the language, and teaching mechanical drawing to his seventh-grade son. All this in addition to his spare time (!) project described elsewhere in this issue. (See Discussion and Correspondence section)

Kornfield in Bolivia

Mr. William Kornfield has been working in Bolivia for approximately a year and a half. The Kornfields are now engaged in getting a better grasp of the Quechua

language, after which they expect to do intensive missionary work among the Quechua Indians.

Mr. Kornfield did his graduate work at Columbia Bible College, where he received his master's degree in 1952. The subject of his thesis was, Anthropology Applied to Pioneer Mission Work.

Kietzman and Taylor Participate in Missions Discussion

Mr. Dale Kietzman of Wycliffe Bible Translators and Mr. R. B. Taylor of the Anthropology Department at Wheaton served as members of a panel discussion on the subject of "anthropology and missions" sponsored by the Foreign Missions Fellowship at Wheaton College. The occasion was the "Coke Hour", sponsored by FMF as a part of Missions Emphasis Week.

Hoyt Teaches Anthropology at Providence

Mr. William Hoyt has been teaching a course in cultural anthropology at Providence-Barrington Bible College for several years. All missions students at the college are required to take the course.

Journal of Evangelical Missions Suspends Publication

Publication of the Journal of Evangelical Missions, the first issue of which was to have appeared in April, has been indefinitely suspended. One reason given by Thomas E. Fountain of Editorial PROGRAMA was the scarcity of articles of the kind desired by the Journal. Fountain hopes to be able to resume plans for publication at some future time.

PARTIAL LIST OF SUBSCRIBERS

D. A. Chambers
102 Thorndike St.
Brookline 46, Mass.

Curt Coe
1107-8 Hassinger St.
Honolulu, Oahu, T.H.

Carson Fremont
401 Pennsylvania
Manila, Philippines

K. D. Garrison
South Boulevard at Central
Nyack, N. Y.

Sr. de R. D. Greenman
San Martin 133
San Pedro de Jujuy
Argentina

Robert R. Hanselman
Overseas Missionary
Fellowship
Ilaya, Calapan
Oriental Mindoro
Philippines

Ronald A. Harris
Apartado 50
Tehuacan, Pue., Mexico

Sam Hart
Gordon College
30 Evans Way
Boston 15, Mass.

Peg Heacock
629 Maple Ave.
Aldan, Del. Co., Pa.

Robert W. Hill
Bossembele Par Bangui
Oubangui Chari
French Equatorial Africa

Frank G. Holecek
Ono mura, Futaba Gun
Fukushima Ken, Japan

William L. Hoyt
100 State St.
Providence 8, R. I.

Mr. and Mrs. Robert Hutchins
c/o Lutheran Mission
Madang, Territory of New
Guinea

Mrs. Phyllis A. Jensen
House 2514
Karuizawa Machi
Nagano Ken, Japan

Rod Johnston
9 Avenue Pierre Brossolette
Vitry s/s, France

Wm. J. Kornfield
Cajón 514
Cochabamba, Bolivia

Pvt. Gerald G. Larson
US 55350507
H and S Co., 4th Tk Bn
Fort Hood, Texas

Harry Leith
Gordon College
30 Evans Way
Boston 15, Mass.

Rodger Lewis
Klungkung, Bali
Indonesia

Fred Lomas
Gordon College
30 Evans Way
Boston 15, Mass.

Robert C. Loomis
Majuro
Marshall Islands

Melvin Loptson
Graduate School of Missions
Columbia Bible College
Columbia, South Carolina

R. Iona Lyster
Philadelphia Bible Inst.
1800 Arch Street
Philadelphia 3, Pa.

Howard McKaughan
Box 2270
Manila, Philippines

Quentin Nelson
M. E. U. Wasolo
Via Lisala, Congo Belge

Gifford Nickerson
Wheaton College
Wheaton, Ill.

Gordon Northrup
23935 Farmington Road
Farmington, Michigan

A. Hortense Quinche
7 Bay Street
Rumson, New Jersey

Mr. and Mrs. Wm. Reyburn
Casilla 4743
Riobamba, Ecuador

Sherwood W. Roach
Route # 1
Whitelaw, Wisconsin

David W. Roe
Y. M. C. A.
Little Falls, New York

Mrs. Margaret Ross
Box 2417
Carmel, California

H. Edwin Rosser
Calle Sur 69, No. 112
Col. Prado
Mexico 13, D. F.

Wade Seaford
Perkins 52
Harvard University
Cambridge, Mass.

Guy E. Sharp
604 Sheridan Ave.
Nampa, Idaho

Hudson Shedd
Pocoata, via Uncia
Bolivia

William A. Smalley
329 rue Freres Louis
Saigon, Viet Nam

Gordon H. Smith
Banmethuot, Viet Nam
Indo-China

Ruth Taylor
2228 E. Second St.
Long Beach, Calif.

Fred G. Tinley
Apartado 140
Villahermosa, Tabasco
Mexico

Glen Turner
Casilla 1007
Quito, Ecuador

C. E. Tweddell
Overseas Missionary Fellowship
Ilaya, Calapan
Oriental Mindoro
Philippines

Robert Zap
4006 South Grove Ave.
Berwyn, Illinois